

THE  
Time-serving Proteus,  
AND  
Ambidexter Divine,  
Uncased to the VVorld:

Containing two Letters of M. John Dury  
(the great *Champion* for the *New Ingagement*, faithfully  
extracted out of the *Originalls* under his own hand.)

The first, to *Joseph Hall*, late Bishop of *Exeter*;

The second, to *William Lawd*, late Archbishop of *Canterbury*.

WHEREIN

He expresseth the *Reasons* which moved him, not onely to *scruple* and  
*dislike*, but in some sort to renounce his *Ecclesiasticall Orders*, and *Ministeriall*  
*Function* formerly conferred on him in the *Reformed Churches* beyond the Seas,  
because not given by a *Diocesane Bishop*, but by particular men, whereof none is  
above the degree of a *Priest*, and in points of conscience to crave and receive a  
*Reordination*, and new Orders from our *English Bishops*; that so he might en-  
ter by the door into the *sheepfold*: Whose superiority in degree over other *Min-*  
*isters*, and sole jurisdiction in conferring Orders, he asserts to be *jure divino*;  
professing withall, his conscientious observance of, and submission to all their  
*Canons and Constitutions*, and testifying to all the world that he was the  
*Prelates* and this *Archbishops* most humbly devoted servant in all obedience;  
and so he actually was till their fall, and then he quite deserted them, and turned  
a zealous *Presbyterian* again, untill the late change of affairs metamorphosed him  
into an *Independent*; and since, into the first printed *Advocate* for the *New*  
*Ingagement*, proving a *Divine* of as many various Editions, as there are severall  
impressions of his inconsiderate Considerations.

---

Jam. 1.8. A double minded man is unstable in all his wayes.

Jude 12.13. Clouds they are without water, carried about of winds; Trees  
whose fruit withereth, without fruit, twice dead, plucked up by the roots;  
raging waves of the sea, foaming out their own shame; wandering stars, to  
whom is reserved the blacknesse of darknesse for ever.

---

Printed in the Yeere 1650.

HARVARD COLLEGE LIBRARY  
GIFT OF  
REV. JOHN S. FENNER  
(COLLECTION OF V.L.W. LAW)



A

I

be  
No  
ter  
of  
lt  
no  
we  
in  
fo  
in  
th  
qu  
ca  
fa  
pl

A Copy of a Letter presented to  
the Reverend Father in God, Jo-

SEPH Lord Bishop of  
Exeter, by John Dury.

Wherein he setteth down the reasons which  
moved him to crave Orders in the Church of  
England, after he had gotten a presentation  
to a Cure; although else-where beyond seas  
he had been formerly called to a Pastorall  
charge in one of the Protestant Churches.

Right reverend Father in God:

**I**T doth import every one who is called to a Pasto-  
rall charge in the Church, to satisfie his own conscience  
in all things belonging thereunto, and be sure, that he

[a] entereth in by the door into the Sheepfold, least if  
he enter in another way, he be counted a thief, and a robber.

Now I was lately called by my [b] Lords Grace of Can-  
terbury to such a charge in this Church of England; where-

of I never was heretofore a member in the Clergy. Therefore

I thought it my duty to consider with my self, whether or  
no I could lawfully take such a charge upon me, except I

were first received & admitted unto the Ministry as others are  
in this Church of England; which after ripe deliberation, I

found I could not do, either lawfully, in respect of the Church  
in which I am to have a charge; or conveniently, in respect of

the duties to be discharged in it; or safely, in respect of the tran-  
quillity of my own conscience concerning both: For which

cause I found it requisite to [c] request, among other  
favours, this at your Lordships hands, that you would be

pleased to grant me the orders which are appointed by the Ca-

[a] Did you enter thus  
into your present Living  
and Pastorall charge,  
without institution, ad-  
mission or induction of a  
Bishop?

[b] Archbishopps prefer-  
ments made Mr. Dury  
an Episcopall Preselite,  
and made his Preach-  
ing illegall.

[c] He voluntarily sues  
to the Bishops for new  
Orders, without their  
motion or instigation.

nons of this Church, to be received after a presentation or title is granted, and before institution and induction may be given to any, who is to have a charge of souls. It is therefore my humble desire and intreaty, that I may have the privilege and right which others have by [\*] lawfull ordination into the Ministry, to discharge the office unto which I am called in this Church. And least this request should seem to be without ground and motives sufficient to perswade my [e] conscience to desire it, I will shortly set down the reasons which induce me to sue for this favour.

[d] No Ordination lawfull with him but that of Bishops.

[e] His conscience is very tender, yet stretching an immutable with times and preferences.

[f] His former Ordination by Presbyters made him no Minister nor Member of the Clergy in his judgement.

[g] The Bishops Ordination only, not the Presbyters, is the door whereby all must enter into the Sheepfold.

[h] We have much failed herein of late years.

[i] Ordination by Bishops alone he calls Gods Ordinance, but not by Presbyters.

[k] He intends and promisseth exact Canonical obedience to forchard.

[l] Ordination by Bishops most agreeable to Gods Commandments.

1. I cannot find in conscience, that I am a true member of the Clergy in this Church, except I have the orders which others have in it, and as it is appointed by the Law that every one should have. For the [f] Ordination of the Church giveth one the right to be a member of the Ministry in it: and he is none of the members that is not ordained as the Church appointeth. Now it is so with me; therefore I think my self obliged to seek for your Ordination, that I may have the privilege of a true member of the Clergy, and [g] enter in by the door into the Sheepfold.

2. A Minister must be [h] carefull before all things to be without blemish, and occasion of offence, both in respect of the Church wherein he is to follow his calling, and in respect of a good conscience whereby he must walk and be conversant in his calling: But except I receive [i] Orders appointed by God in the Church, I conceive that I cannot be blamelesse in either of these respects. For first, in respect of the Church, I should not be blamelesse because the Law of the Church doth admit none to be a Curate or Minister, except he be ordained by some Bishop of this Church. Secondly, I should not be blamelesse in respect of my own conscience, because I must [k] intend to observe and submit myself to all the Canons and Constitutions of the Church agreeable, or not contrary to the Word of God: Now I know, that this Canon touching the Ordination of Ministers, is one of the chief and important Constitutions, and [l] most agreeable to Gods Commandment; therefore I acknowledge my self bound to observe it.

3. Although I have been admitted elsewhere unto the Ministry,

istry, yet I think not that [m] Ordination sufficient to authorize me to discharge a Pastorall office in this Church.

1. Because the Church where I was formerly admitted, is not the same with the Church of England, as being different in Government from it. 2. Because the orders which I received formerly were not given by persons of the same degree and authority, by which these of the Church of England are conferred: For those are given by particular men, whereof none is above the [n] degree of a Priest; but these are given by a Diocesan or Bishop.

4. Because in my [o] former calling to the Ministry, I have been heretofore interrupted and perplexed in conscience about it: For a year after I was ordained, I fell in trouble of mind concerning my calling, and was once resolved to have left it wholly: The cause of my doubt was, a [p] certain restraint and confinement of my Ministry, to certain conditions not agreeable to the freedom of a good conscience in professing the Gospel, which were laid upon me both by those that sent me, and those to whom I was to minister the Word: When I found this, I fell in a deep trouble of mind; whereupon I went back again to those that had sent me thither, and got a [q] discharge from them out of that place, and permission to go to my Country: There I stayed a long while before I could find a resolution to continue in the Ministry; which at last by the perswasion of learned and godly friends, I found so far, that I thought it not lawfull for me to renounce altogether that calling, whereunto from my youth I had sincerely dedicated my studies; to which I had been publickly chosen by a Church, to which I was approved fit by the judgement of many, and to which I had obliged my self by solemn promise towards God. So being afterwards called to a Nobleman's family, I returned to the function of a Lecturer, and would never take upon me the charge of souls; and thus have continued till now in ministeriall employments of such a nature, as did not bind me to any particular Church. But now finding my selfe called in another Church, otherwise ordered, to a particular cure, and finding the [r] nature of this cure agreeable to the Word of God, and my self disposed in due time to discharge it, I think that, seeing the former Or-

[m] Ordination by Presbyters insufficient in his judgement, which nulls and makes void the Ministers and Ministry of the reformed Church.

[n] Bishops and Ministers different in degree in his judgement.

[o] His Ordination by Presbyters much troubles his conscience.

[p] Doth not the present Engagement put a greater restraint and confinement upon Ministers, and the Ministry then this you mention.

[q] He could not in conscience accept of a Pastorall charge in a Presbyterian Church, yet he can do it with a good conscience in a Prelaticall; because the revenues of the one were small, but the other so great that it easily overpowered his conscience and judgement to accept it.

[r] A Parochiall Cure under our late Bishops is agreeable to Gods Word, but not a Pastorall charge under a Presbyter: Therefore I must renounce his present cure upon this ground as well as his first.

[1] A call from the Bishop gives a faithfull assurance to him of a blessing from God, to his Ministry, but not from a Presbiter.

[2] The power of Ordination bestowed of God on Bishops only in his opinion, not on inferior Ministers.

[3] He is bound in conscience to seek a Reordination from the Bishop, whom the Courts and Masters with all his Lord-ly Titles.

(4)  
ordination hath been heretofore troubled with doubts, and interrupted; to the end I may go about this charge to which I am now called with a [1] full resolution, and a faithfull assurance of a blessing from God, I ought to enter by the door, and crave such inabling as the Church can give me by Gods Ordinance, not neglecting the [2] Power which God hath bestowed upon the Rulers thereof, whereby they can give Orders unto their subordinate Ministers, whereof I am appointed to be one; And therefore to quench, and prevent all further doubts of my calling to the Ministry, I find my self [3] bound in conscience to crave and receive Orders in this Church of England, which for these, besides other causes, right Reverend Father in God, I humbly desire your Lordship to confer upon me, if I shall be found capable of them, after tryall and examination: For which favour and benefite I have cause to praise God, and be bound to pray for your Lordships perpetuall increase, in all spirituall and temporall happinesse: remaining alwaies,

Exeter 22. Feb.  
Anno 1634.

Your Lordships most humble and  
devoted servant in Christ,  
John Dury.

Mr. Dury was so far in love with these reasons of his, wherein he manifested himself not only an absolute Episcopall Profeliter, but Parasite, both in his conscience, judgement and practise beyond all former presidents, by Archbishop Lounds presentation of him to a good benefice in Devonshire, which wrought these strange alterations and miraculous effects therein expressed, that he sent the copy of them, written with his own hand, indorsed by him as aforesaid, unto this Archbishop of Canterbury inclosed in this ensuing Letter, written with his own hand, and thus indorsed by the Archbishop himself, Recd. Mar. 10. 1633. Comp. Aug.

To





To the most Reverend Father in

God, my most gracious, Lord *William*, by  
Gods Providence Lord *Archbishop of Canter-*  
*bury*, Primate of all England and Metropoli-  
tane, Chancellour of *Oxford*, and one of the  
*Lords of his Majesties most honorable Privy*  
*Connsell, my most Noble Lord, and ever-hono-*  
*red Patron.*

\* He Courts the *Arch-*  
*bishop* to the full with all  
his Lordly Titles.

Most reverend Father in God:

**S**eeing I ought to be jealous over my self in all  
things that concern the publike, least I give just oc-  
casion to any body (but chiefly unto your Grace) of  
conceiving any thing of my actions, (but chiefly of  
that which doth concern my taking Orders in this Church).  
otherwise then might be \* for my credit; as if either for-  
merly I had without sufficient cause delayed a thing of so  
great moment, or now lately had rushed upon it unadvi-  
sedly; neither considering the nature of the work in it self,  
nor the offence which Forrainers might take at me if they  
should come to know it; I did think good for all these re-  
spects to present this Letter, first in the originall to my  
Lord of *Exeter*, and now in the Copy unto your Grace;  
that all sinister and doubtfull opinions might be preven-  
ted, and the true cause might appear, wherefore I did  
now and never heretofore intend this matter; therefore  
I beseech your Grace to take this also in good part, and  
keep me in the favour of your good opinion, as one that de-  
sires nothing more, then to live and behave my self so, that I  
may testify to all the world that I am your Grace his

\* Your Reordination,  
Reasons, and frequent  
changes are little for  
your credit.

\* Your Reasons, Reor-  
dination and mutations  
have given them just of-  
fence and scandal all too.

Most humbly devoted servant  
in all obedience.

John Dury.

\* He desires to testify to  
all the world that he was  
this *Archbishops* most  
humbly devoted servant,  
which will now make  
little for his credit.

Westminster  
10. March 1634.

By

**B**Y the serious consideration of these two *Letters*, and the *marginal animadversions* on them, Mr. John Dury his seduced engaging *Patrons and Disciples*, (comparing them with his *subsequent changes and wheelings* about with the *times and thriving Party*) may take an exact *Character*, as well of his inward as outward complection, which S. James thus characterizeth, Jam. 1. 6. 8. *He that wavereth is like a wave of the Sea, driven with the wind and tossed: A double-minded man is unstable in all his ways.* We shall say no more of him at present, but recommend these three sacred texts to him and his followers, most serious considerations and second thoughts.

*Prov. 24. 21, 22.* My son, fear thou the Lord, and the King, and meddle not with them that are given to change; for their calamity shall rise suddenly, and who knoweth the ruine of them both?

*Jer. 2. 36, 37.* Why gaddest thou about so much to change thy way? thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria. Yea, thou shalt go forth from him, and thine hands upon thy head: for the Lord hath rejected thy confidences, and thou shalt not prosper in them.

*Rom. 1. 25.* Who changed the truth of God into a lie, and worshiped and served the creature more then the Creator, who is blessed for ever, Amen.

*Isai. 9. 16, 17.* For the leaders of this people cause them to erre, and they that are led of them are destroyed. Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherlesse and widdows: for every one is an hypocrite, and an evill doer, and every mouth speaketh folly (or villany) for all this his anger is not turned away, but his hand is stretched out still.

FINIS.